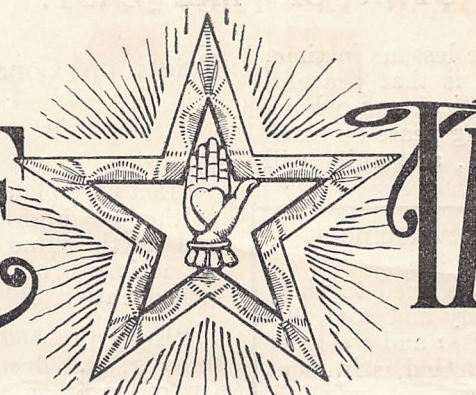


# STAR OF THE EAST



A Journal issued monthly for liberal thought, the help of self and others  
by the practice of concentration of mind ; in Unity with the Universal Soul.

Volume IV.

SYDNEY, AUSTRALIA, AUGUST, 1908.

Number 2.

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Managed by J. S. WARNER.

Subscription, per year ..... 4s. 6d. (\$1.00)

## "What Shall the Harvest Be !"

It is impossible to see the great armada which is now visiting the harbour of Sydney without asking oneself the above question, and to those who think for themselves the visit of the American fleet cannot help but give a lesson.

It is the law of God that all humanity shall be one family, that the cause for which all are striving must be one and the same, and humanity must learn that "unity is power," and sundering is weakness. Since it is the first time in the history of modern times that such an array of ironclads has assembled upon the shores of the world in time of peace, it cannot but mean a great deal to all. Every land speak and write of "peace," and yet they are all manufacturing instruments of strife and death, and underneath there is a fermenting which cannot but be felt by the most unconcerned. Can peace be had by bloodshed? Can man live in harmony one with the other while there is speculation as to who are the strongest and best able to kill and destroy? Oh, such hypocrisy cannot help but have its own punishment in due time! We cannot agree with those who think that showing a lot of battleships inspires peace. In most cases it will be to the contrary; it will tell the world to "build more ships," and, the stronger the forces are in this wise, the more terrible will be the hatred and the desire to show authority, and it cannot inspire the mind with peace and harmony to see such means of obtaining peace. First of all, one becomes surprised to see the great progress, when one thinks that it is not a very long time since the nations had but a few sailing vessels for defence; but the selfishness has not grown less, but stronger, than it was in those days, and this is the reason why there cannot be peace as long as humanity do not recognise that we are all brothers.

The personnel of the visiting fleet are made up from all nations, and in this wise it represents the true sentiment that all are brothers.

Unconsciously, the visitors teach us a lesson—that every people must break bread the one with the other before the great purpose is reached.

Columbia has taught the world the lesson of generosity by her open arms to every nation of the earth, inviting its children to come, build, and live upon her shores; she has invited all to share of her bounties, and she has trusted the sons of every nation with the great power of showing their loyalty in her defence; and this is the reason that all colors and names are representing the marvellous growth

of her land, as we see that all religions are to be found among the men which makes up the personnel of the fleet now in this harbor.

One great feature of the navy now visiting us is the unassuming way in which its men appear, as well in uniforms as personally; they are a wholesome looking mass of humanity, and they do not "show off" in a lot of loud colors like other nations, neither are they large, fat, or flabby—dissipation does not seem to be the ailings from which so many suffer, as all the visiting sailors which we have had an opportunity to see look white-skinned, clean, and healthy. Modesty is a great virtue, while boastfulness betrays vices; and the former is much manifested among our visitors from America. They show the practical way of training which is so rigid in their country, both in appearance and in manners.

One sees so much frivolity among the armies and navies of the world that one cannot help but learn a lesson from the practical, sincere way which our American visitors manifest. The practical way is wholesome in every department of life, and it leads towards great aims and purposes, while show and frivolity is a sure path to destruction.

The personnel of the American Navy is (in most cases) small of stature—not much above medium height; but all are muscular and beautifully developed in symmetry, and, judging from the earnestness in their face, one can draw the conclusion that they are all quite at home when placed at their stations, courageous and faithful to duty. They show that education has not been wanting, as one finds one sailor here and another there engaged with civilians in intellectual and pointed conversations.

With the fleet these men come here as visitors, and we can see a purpose back of the visit of which they are not conscious, and that is to tell the Australians to "do likewise"—be practical in training, in clothes, be modest, be courageous, be faithful to duty, make less display, and show more in action. Let Australia train her boys in youth—not only the "naughty boys," but boys who come from good parents and good homes, and foster in them the generosity of which America is such a shining example. Know that you cannot hold on to Australia any more than you can hold on to the whole world and call it "Mine," but invite the nations, like Columbia has done, and you shall not be wanting for defence in time of infringement; but let it also be known that neither America nor any other nation can have peace by showing implements of war: such is against the law of God. Knowledge and spiritual unfoldment alone will give peace. The sword will never subdue vice and greediness, as like attracts like; but as the time is almost here when "the die must be cast" among the nations, and the choice must be made of peace or strife,



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happiness or blood, let us learn the lessons in time, and the best lesson we can learn is that peaceful and generous thoughts bring practical and wholesome deeds, and this alone will bring peace on earth and goodwill amongst her children, and unity will teach us this valuable lesson.

### Lesson in Reading for Self-Development.

By the lesson in our last issue we tried to show the need of knowing self, both body and soul, before we try to develop spiritual gifts; and we must become familiar with the truth that God is in us at all times, and under all conditions, and we must look at and recognize this foremost of all things before we can gain anything higher. It must be understood that we should know that the germ is there, and it is by this that we attract the power around us. Devotion must precede our reading in order that we might have the peace about us so that we can realize that we commune with the soul in the word. If we are not to read to ourselves, see to it that there are only those who are harmonious with the object for our communion.

Do not select the harder literature in the beginning, but take such as can be clearest understood by us.

Meditation, or prayer, should begin the meeting, and the burning of incense will bring harmony when the mind is in a receiving attitude. Do not forget that we cannot come in closer communion with the self without devotion, and the more devotion we have the closer we are in harmony with God, which is the higher and sweeter of all things.

We cannot go to reading like people go to an auction. If we do, we shall not have anything left of what we have read; it will not become manifest in our souls, and this is the reason why I would advise that our students should select such time and conditions as could best bring them in close unity with the divine self within. Do not talk much, neither before nor after reading service, as that scatters the vibrations which we have set into action and takes away from us the power which we otherwise will have from each reading. When you go together, set an altar, or a little table with white linen upon it, a couple of candles, and a glass of pure, fresh water, sit around this in silence for a little while before the reading, and, if convenient, have a little incense in a fire-proof dish, and put fire to it and let it burn while you are in silence; hold your mind on wisdom, and recognize that it is within you now. Next read the lesson; the reading should be slow and clear, the voice rising and falling in harmony with the power and meaning of the word. The breath during such reading should not be heavy or deep, but well measured, so that magnetism could flow with each word. The voice should be round and soft, not thin or shrieky, nor should the same tone be adopted for all sentences.

I would like to suggest that our Club take for lesson, to begin this course with, the letter "Nun" of the 119th Psalm of David, from the 105th to 112th verses. Learn that by heart, and say it with power and meaning each morning, also at reading meetings, alone or among others. We will meditate upon this when we sit in silence, and when we are to rise and go to our work we will repeat the 134th Psalm and hold our minds upon it, and we shall see and find wonderful help.

Lord, God, is the eternal self, embodied in us. We live of this power, we move in this power, and all things around us express it.

We should not understand that this means in an orthodox sense, but "man is the image of God" and part of all things.

We do not read to kill time, but to gain wisdom and unfold the inner self. Carefully follow the instructions in this lesson.

### Points on Concentration from the Bhagavad-Gita.

"In a pure place let the student prepare a firm seat, neither too high nor too low; into such seat enter, and let the mind be made one-pointed, restraining all activities of the mind and the senses, and let concentration be practised, for Atma-purification."

"Keep the body, neck, and head straight, unmoving, and firm, fixing the gaze on the nose-tip (in order to be unwandering in space, with mind in perfect tranquility), restraining the mind from dwelling upon other things than God. Sit in meditation, with the mind absolutely rested on God."

"'Body, head, and neck straight' means an erect and balanced posture. This means body discipline."

"Meditation becomes the woe-destroyer to him who is careful in food and careful in exercise—who carefully employs himself in works, and who regulates sleep and waking."

Commentaries: "Over-eating or never-eating are both prejudicial to meditation (Yoga). So are excessive activity and complete inactivity. So are inordinate sleeping, over-vigilance, and overwork. And likewise is idleness. To him who is discreet in food and exercise, who does not fatigue himself, and who is regular in sleep and waking, meditation becomes an exterminator of all afflictions, and the untier of all bondages."

Let all our students of concentration take the above lesson, taken from the sublime gospel of Sri Bhagavad-Gita, as it will be a better teacher than any lesson given by the less knower of the law of communion. I would ask my students to read this, and then practise it as it is written down and hold the thoughts on God. To "hold the eyes upon the tip of the nose" is meant to prevent being attracted to any other object and then it will direct the current of vibrations to the forehead between the eyebrows, which will regulate the mind better.

Please practise this faithfully.

### The Recognition of the "I" by the Senses.

From the gospel of Rama Krishna:—

"The sense of 'I' in us is the greatest obstacle because we recognize only our outer self, and thus we place obstacles on the path for God-wisdom, which covers the truth. When our lower selves the 'I' is dead, all troubles cease. If, by the mercy of the Lord, one realizes that 'I, the matter (Maja), is the non-doer,' instantly that man becomes emancipated in this life. This sense of 'I' is like a thick cloud."

"As a small cloud can hide the glorious sun, so this cloud of 'I' hides the glory of the eternal Sun. If the cloud is dispersed by the mercy of a Guru, or spiritual teacher or master, the glory of the infinite becomes visible. When Rama, the Divine Incarnation in human form, was walking in the forest, Lakshmana (the individual soul), who was at a short distance, could not see him, because the Sita, or Maja (the sense of 'I'), was standing between the soul, which, in its true nature, is absolute existence, intelligence, and bliss, but, on account of Maja or the material 'I,' it has forgotten its real self and has become entangled in the meshes



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of the various limitations of mind and body. The sense of 'I,' however, vanishes at the approach of divine wisdom, which leads to super consciousness (Samadhi), and eventually the God-consciousness."

The Divine Master refers to us in our blindness, when we think that we know great and wonderful things, when in fact we know nothing of the inner life of the soul. He means our boastfulness, our haughtiness, which always displays ignorance. When we can live in the soul we shall there see God and manifest the higher life, and such people never boast, but they are always unboastful, plain, modest, and genial.

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### Discipline from the Gospel of Buddha.

"He who lives for pleasures only, his senses uncontrolled, immoderate in his food, idle, and weak, him Mara, the tempter, will overthrow as the wind throws down the weak tree. He who lives without looking for pleasure, his senses well controlled, moderate in his food, faithful, and strong, him Mara will certainly not overthrow, any more than the wind throws down the rocky mountain."

"The fool who knows his foolishness is wise at least so far. But a fool who thinks himself wise, he is a fool indeed."

"To the sinful man sin appears as sweet as honey; he looks upon it as pleasant as long as it bears no fruit: but when its fruit ripens, then only it appears to him as sin."

"Pleasure destroys the foolish; and the foolish man, by his thirst for pleasure, destroys himself as though he was his own enemy. The fields are damaged by hurricanes and weeds; mankind is damaged by passion, by hatred, vanity, and by lust."

"The vain man easily perceives the faults in others, but he has difficulty in seeing his own faults. If a man looks after the faults of others, and is inclined to take offence, his own passion will grow, and he is far from being the destructor of his own passion."

"Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth."

"Speak the truth, do not be overcome by anger, give, if thou art asked: by these three steps thou wilt become divine."

"He who possesses virtue and intelligence, who is just, speaks the truth, and does what his conscience dictates to him, him the world holds dear."

"As the lily will grow full of sweet perfume and delight upon a heap of rubbish, thus the disciplined disciple of the truly enlightened Buddah shines forth by his wisdom amongst those who are like rubbish, or among the people that walk in darkness."

Beloved: Let us dwell in the inner and higher self, because it is not only the words of the Blessed Buddah, who was one of the wonderful Masters of his time, but it is Law that we must live the lives as well-disciplined disciples of the truth, before we can receive the manifestations of the truth which everyone does receive who truly live the life which the commandments of God places before us.

Knowledge only becomes such to us when we live it.

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### Letter to Our Readers.

The 20th of August, 1908, will go down in the history of Sydney, Australia, as a day which will never be forgotten, because it was the day of the arrival of the American Fleet upon one week's visit.

Perhaps never before had the people of this and other places in the State of N.S.W. risked to get up as early in the morning as that day, for the people here loves leisure. Plenty to eat, and plenty sleep, to say nothing of plenty of fun the rest of the time.

This day they had got up mighty early in order to see the Fleet enter this truly Royal harbour. As there are any number of small islands in the harbour stretched out for some two, three or four miles, people had taken them as viewpoints in order to witness the unusual spectacle.

The entrance of the harbour is fringed with very high cliffs, hundreds of feet from the water level, which follows the shores for miles and miles before the ships enter, and for miles these cliffs were one mass of humanity, looking to the travellers on the water as though they were high up in the air. The sun was shining brightly in the morning, but towards noon he hid his face now and then behind passing clouds. It was wonderful to see such a mass of humanity so orderly, for there was not a word between one or the other that could betray anything but good feelings between man and man. It was certainly over half a million people watching the ships coming in the distance.

We were told that some of these people had slept on their posts all night in order to keep their places where they could see and follow the manoeuvres which took place outside the entrance of the harbour.

After some long waiting, the mighty voice of the people called out "There they come," and the people, looking like a swarm of bees, moved closer to the edge of the cliffs to watch more closely.

It was a wonderful sight to behold sixteen great white monsters puffing their black smoke while



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manoeuvring in one long line, the distance between each ship was as even as though it had been measured, and after all had taken a round out in the ocean, they turned one by one, the beautiful "Connecticut" (flagship) leading the way. The water was still like glass, and as they slowly passed up the harbour one could see the shadow of the ships in the water, which made them look like immense white swans swimming at their leisure. Presently all whistles from the boats in the harbour, dressed for the occasion in holiday attire, begun to blow and bells rung out the welcome, after which canons began to boom, and one's mind was taken from the wonderful surrounding to realise that it was not swans, but mighty battleships, who under their white coat of innocence had the power of defence for their selves and the freedom of those they represent. It is impossible for one who has been in America, and become acquainted with the freedom given to all who come to her shores to see the beautiful stars and stripes, and not love it, and seeing the flags on those mighty ships could not but move many to tears who witnessed their entrance into the harbour.

Everything here is one mass of flags, colours, and mottoes, the streets in the city are like a fairyland of lights, greeneries, and the flags of all nations. Here is several beautiful "courts of honour," pavilions, etc., and it seems like being in good America to see the "boys in blue" by the hundreds in the streets here.

When one sees all these young and healthy-looking men, with faces beaming of intelligence, one cannot help but ask oneself, "How long shall this misappreciation of human power last? How long shall it be that young men can be thus spared who can plough and sow, build and advance in such human pursuits as can promote human unity, happiness, and peace? How long shall young lives and energies be wasted by training for the field of death, while mankind is waiting for the time when the dawn of freedom shall come. Selfishness, hatred, war, and death is now the paramount issue upon which our youth is made to study. These are questions which come upon one as one looks at this great armada, when one considers the great cost of maintenance. Huge sums of money by which thousands of starving families could be made comfortable are thus expended. There will be a time when they shall be no more, and we hope that America, who has first opened her portals for the children of all nations, will (after her struggles are over) bring the peace, which is her motto; for to America the Nations must look for the adjustment of the disputes which now causes multitudes and Nations in their blindness and selfishness to see no other solution than the sword, blood, and death.

SISTER ARABAMIA.

(Continuation in next issue.)

## Question Box.

Missent to  
Mount Tabor Station,  
Portland, Oregon.

Q.—Sister, does Vedanta teach that one shall read books of different teachings and creeds?—Fanny.

A.—Vedanta teaches that all teachings are but branches from the same tree, which is truth, and as long as the books leads one into truth, it makes very little difference what name they bear. It is not the name, but it is the truth we are seeking.

Q.—My kind Sister, will you pardon me if I ask you to answer the question I am about to ask. Is it in accordance with the Vedanta teaching that you give us in the Star, pieces from Bhagavad-Gita, and from the Gospel of Buddha, and from Ramakrishna, the Bible, etc?—Alice.

A.—The Vedanta teachings is the Universal, freed from names, from dogmas, and the narrowness which has taught us that we must adhere to a name or a rule, or one kind of books only holds us in darkness. Vedanta means "the beginning and end of all knowledge." The same power as Jesus manifested was manifested through Buddha Krishna, Ramakrishna, and others, and every book who gives the truth of God in man is in harmony with the gospel which Vedanta teaches.

Q.—If God is within us, as you teach, why is it that mankind cannot live a better and holier life than they do?—P. S.

A.—As long as the race do not understand this truth it cannot recognise God within, and this is the reason why humanity cannot live the life it would lead if it understood to bring out the power which is latent within.

Books for the Vedanta School and Reading Club of Sydney, Australia, and all our students in America and elsewhere.

Jnana Yoga, by Swami Vivekananda; Self-Knowledge (Atma-Jnana), by Swami Abhedananda. These two books should be studied first in order to know self, and to become acquainted with the Vedanta Teachings, and we shall deal with other books as we go along, as soon as we have learned the two above principles. For these books, write to The Vedanta Publishing Committee, 135 West 80th Street, New York, U.S.A.

Announcement.—We hope that all our readers will subscribe on The Star as their time terminates, as we have begun a valuable course of lessons which no one can afford to miss. Address: J. S. Warner, Manager, Star of the East, 5 Moore Street, Sydney, Australia.